Series No. 2, Issued May 22nd, 1905.

SYLLABUS OF A COURSE OF LECTURES ON

"Mediæval Revivals"
"The Sunday School Teacher"

BY

ALFRED E. LAVELL, B.A.

Prepared for use in connection with the Institutes for the Extension of University Teaching in Old and New Testament Literature and History, and the History and Institutions of the Christian Church, under the auspices of the Educational Society of the Methodist Church and the General S. S. and E. L. Board.

(See back of last leaf of this Syllabus.)

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1. "THE BABYLONIAN PERIOD IN HEBREW HISTORY," by Ebenezer Crummy, B.Sc., D.D.
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Outline Map, to be filled in as found necessary in the study of "Mediæval Revivals."

MEDIÆVAL REVIVALS.

BY

ALFRED E. LAVELL, B.A.

Some Middle Age Chronology.

These dates may assist the student to get and keep his bearings.

590. *Gregory I. (the Great)* Bshp. of Rome.
597. Augustine in England.
723. Winifred Boniface.
732. *Ch. Martel defeats Saracens.*
814. Death of Charles the Great.
850-870. John the Scot.
871. Alfred, King of Wessex.
1066. Norman Conquest.
1070. *Lanfranc*, Archb'p of *Canterbury.*
1073. *Gregory VII.—Hildebrand—Pope.*
1079. Abelard born.
1085. Hildebrand died in exile.
1091. St. Bernard born.
1093. *Anselm*, Archb'p of *Canterbury.*
1095. Peter the Hermit—*The First Crusade*
1113. Bernard a hermit at Citeaux.
1115. Bernard founds Clairvaux.
1118. Abelard teaches at Paris.
1121. Abelard compelled to burn his book on the Trinity by Council of Soissons.
1140. Bernard has Abelard condemned (Council of Sens)—Abelard appeals to Pope.
1142. *Death of Abelard.*
1146. *Second Crusade* proclaimed by Pope and preached by Bernard.
1148. Crusaders reach Jerusalem, unsuccessfully besiege Damascus, and return to Europe.
1153. Bernard died.
1154. Henry II., King of England.
1170. *Birth of* St. Dominic.
1174. Bernard canonized.
1179. Crusade against Albigenses.
1182. *St. Francis born.*
1198. Innocent III., Pope.
1199. John, King of England.
1203. Crusaders capture Constantinople.
1209. Franciscan Order founded.
1221. Dom. and Franc. Friars in England.
1221. Death of Dominic.
1226. Death of Francis.
1227. Thos. Aquinas born.
1228. Francis canonized.
1234. Dominic canonized.
1240. Birth of Cimabue.
1265. Dante born.
1272. Edward I., King of England.
1274. Thos. Aquinas dead.
1276. *Giotto* born.
1302. *Cimabue* died.
1304. *Petrarch* born.
1308. *Duns Scotus* died.
1309. Pope at Avignon.
1320. Insurrection of Peasantry in France.
1321. Death of Dante.
1324. Wycliffe born.
1327. Edward III., King of England.
1329. Establishment of Ottoman Empire.
1337. Giotto died.
1340. Chaucer born (?).
1341. First passage of Turks into Europe.
1358. Rising of the Jacquerie in France.
1369. John Huss born (?).
1374. Petrarch died.
1377. Pope from Avignon to Rome.
1380. Thomas à Kempis born.
1384. } Wycliffe Bible issued.
Wycliffe died.
1390. *Constantinople* unsuccessfully besieged.
1400. Chaucer died.
1413. Henry V., King of England.
1415. John Huss burnt—Agincourt.
1422. *Constantinople* besieged.
1429. Joan of Arc raises siege of Orleans.
1439. Union of Greek and Latin Churches signed—rejected by Gk. Church.
1440. Printing with moveable type.
1440. Oil painting perfected by Jan van Eyck.
1440. Lorenzo de Medici born.
1452. Savonarola born.
1453. *Constantinople taken by Turks.*
1466. Erasmus born.
1475. Michelangelo born.
1480. Sir Thomas More born.
1483. Martin Luther born.
1484. Zwingli born.
1492. America discovered.

BOOKS FOR REFERENCE AND STUDY.

The student is strongly advised to procure the Syllabus of the course on "The Expansion of the Church," and to use it as a basis for this present course.

As to books. Out of many standard and helpful books and articles the following selection may be made. The instructor will be glad to make further recommendations.

If only one book be desired, take the first on the list; if two, take the first two, and so on down the list. Any of them are worth while. None are *essential* to a profitable enjoyment of the classes of the Institute:

(1) "Outlines of Church History," by Rudolf Sohm.

(2) "Francis and Dominic," by John Herkless ("The World's Epoch Makers" series).

(3) "The Holy Roman Empire," by James Bryce.

(4) "The Classical Heritage of the Middle Ages," by Henry O. Taylor.

(5) "Bernard of Clairvaux," by R. S. Storrs; or "Saint Bernard," by J. Cotter Morison; and, with either of these, "Peter Abelard," by Joseph McCabe.

(6) "St. Francis of Assisi," by Paul Sabatier (Houghton's translation).

I. THE HISTORICAL POSITION OF THE MIDDLE AGES.

"No date marks the passing of the ancient world and the beginning of the Middle Ages. The transition from one to the other was a process of spiritual change, during which antique characteristics gradually ceased and were replaced by much that was incipiently mediæval. There no longer existed men whose education and intellectual traits, whose moods, tastes, sentiments and views of life were those of the time of Augustus, or Trajan, or Marcus Aurelius."—*Henry Osborne Taylor ("The Classical Heritage of the Middle Ages").*

"Augustine (A.D. 400) was a Roman Christian; he was not mediæval. . . . On the other hand, the classic spirit was dead before Gregory (A.D. 590) was born, and classic literature

was degraded by the way in which it was understood. Virgil, for instance, was no longer Virgil, but incarnate grammar and authoritative history. . . . Hence he is an authority respecting everything as to which an opinion can be elicited from the real or imagined meaning of his language. This is a point of joinder with the Middle Ages; for the mediæval man who read old Latin authors regarded them primarily as authorities upon whatever branch of fact they seemed to treat; their statements were accepted as true."—*Ibid.*

"Greek philosophy likewise supplied the principles for the formulation of Christian dogma, and thus passed into Christianity and on with the Middle Ages. It was afterward to have a new career when, in scholasticism, it was applied to prove and systematize dogmatic Christianity. Pagan philosophy was the mediæval storehouse of reason."—*Ibid.*

"In history there is nothing isolated, and just as to explain a modern Act of Parliament or a modern conveyance of land we must go back to the feudal customs of the thirteenth century, so among the institutions of the Middle Ages there is scarcely one which can be understood until it is traced up to either the classical or to primitive Teutonic antiquity."—*Bryce ("The Holy Roman Empire").*

"For, in truth, through all that period which we call the Dark and Middle Ages men's minds were possessed by the belief that all things continued as they were from the beginning—that no chasm never to be recrossed lay between them and that ancient world to which they had not ceased to look back. We who are centuries removed can see that there had passed a great and wonderful change upon thought, and art, and literature, and politics, and society itself—a change whose best illustration is to be found in the process whereby there arose out of the primitive basilica the Romanesque cathedral, and from it, in turn, the endless varieties of Gothic. But so gradual was the change that each generation felt it passing over them no more than a man feels that perpetual transformation by which his body is renewed from year to year; while the few who had learning enough to study antiquity through its contemporary records were prevented by the utter want of criticism, and by that which we call historical feeling, from seeing how prodigious was the contrast between themselves and those whom they admired."—*Ibid.*

Basis of Lecture.

Far back in European history stands the age of Greece and of Rome, large, heroic, polytheistic, humanistic, philosophic, forceful, confident, with antique and classic ideas and ideals saturating and dominating all their life, institutions and literature.

Here we are in the modern age, Christian, scientific, democratic, cosmopolitan, progressive, free, humanitarian.

Between these are the Middle Ages, the last of the long years of transition. The world's customs, religions, ideals, change slowly and painfully. The shifting of the bases of authority in politics, society, morals and religion means inevitably a period of much (not absolute) uncertainty, scepticism, superstition, formalism, darkness, before there can come the settled certainty, the reasonable faith, the vitality and light.

In the transition from the classical to the modern the tenth century may be looked upon as the heart of the Middle Ages, the centre of the dark valley from which begins the upward ascent into the light.

II. THE CHARACTERISTICS OF THE MIDDLE AGES.

"Feudalism was the one great institution to which those times gave birth, and feudalism was a social and legal system only indirectly and by consequence a political one."—*Bryce* ("*The Holy Roman Empire*").

"At no time in the world's history has theory, pretending all the while to control practice, been so utterly divorced from it. Ferocious and sensual, that age worshipped humility and asceticism; there has never been a purer ideal of love, nor a grosser profligacy of life."—*Ibid.*

"One is struck with the strong contrasts that present themselves in every province of mediæval life and lend to it a picturesque character. . . . There is a like contrast when we look at the inmost spirit and temper of different ages. . . . The Middle Ages are commonly designated the 'age of faith.' Doubt as to the reality of things divine was an infrequent intruder. When it came it was repelled as a messenger from Satan. A sense of the nearness of the supernatural world, and of the beings, good and evil, that belonged to it, possessed all minds."—*Fisher* ("*History of the Christian Church*").

"Superstition mingled in every public and private action of

life; in the holy wars it sanctified the profession of arms, and the order of chivalry was assimilated in its rights and privileges to sacred orders of priesthood. The novice . . . was created a knight in the name of God, of St. George, and of St. Michael, the archangel. He swore to accomplish the duties of his profession. . . . To speak the truth, to maintain the right, to protect the distressed, to practice courtesy, . . . to pursue the infidels. . . . The abuse of the same spirit provoked the illiterate knight to disdain the arts of industry and peace; to esteem himself the sole judge and avenger of his own injuries, and proudly to neglect the laws of civil society and military discipline. Yet the benefits of this institution to refine the temper of barbarism, and to infuse some principles of faith, justice and humanity were strongly felt."—*Gibbon* (*"The Decline and Fall of the Roman Empire"*).

"With the inrush of the barbarians into the Roman Empire, the civilization of the old world would have been crushed had it not been preserved by the Church. But the inevitable result was the destruction of the free spirit of antiquity. The barbarians were babes in thought and could only accept the teaching of the Church in implicit faith. They were capable of feeling the influence of the new gospel of self-sacrifice, but they were too undeveloped in reflective power to criticise the theology which claimed to formulate it. No doubt this guarded the youthful mind of these nations from aberrations destructive of the essence of Christianity, but the higher intellectual life was stifled and could only be restored after long toil and conflict. The strength of the Church lay in its powerful organization and its completed system of doctrine. Hence the Middle Ages subordinate knowledge to faith, seeing in science only a means of preserving intact the unity of doctrine. Even this guarded exercise of reflection, however, contained in it the germ of that freer movement which awoke in the modern world with the Renaissance and the Reformation, and, therefore, scholasticism was not merely the apologist for dogma, but an unconscious preparation for a more independent movement of thought."—*Professor John Watson, Queen's Quarterly* (*article, "Thomas Aquinas"*).

"What characterized the Homeric age was its fresh sense of the reality of life and its interests; hence the poet of the Iliad and the Odyssey could introduce the world of the dead only as a shadowy and spectral existence at the extreme verge of his picture of the living world. But to the highest consciousness of the Middle Ages it might almost be said that the parts were inverted,

and that the world of the living was but a shadowy appearance through which the eternal realities of another world were continually betraying themselves."—*Professor Edward Caird* (*essay on "Dante"*).

"The tender feminine voice of mediæval piety, its self-repression and submission to an evil present, its ardent longing for a glory to be revealed, its self-mortification and renunciation of the world, and its exultant consciousness that everything it lost would one day be regained, its combination of all-levelling love with the resigned acceptance of a social state in which men were held down and held asunder by the most fixed class-division, were the natural result of this curious compromise."—*Ibid.*

"Three contrasts or antagonisms run through all mediæval thought and life, though, indeed, they may rather be regarded as different aspects of one great antagonism; first, the antagonism between this and the other world; secondly, the antagonism between the Empire and the Church, with which, in Dante's mind, is closely connected the opposition between faith and reason, or between theology and philosophy; and, finally, the antagonism between the natural and the spiritual, or between the morality of self-denial and the morality of self-realization."—*Ibid.*

"At the beginning of the twelfth century these monastic institutions were rising to the height of their usefulness and their fame. The vow of celibacy detached men from the more intimate relationships of life; the vow of poverty made worldly possessions unlawful to them; the vow of obedience had a tendency, at least, to conquer self-will and to form the habit of submitting the life to a common and careful ethical regulation. Whoever thus desired to have the soul infused and pervaded by the Divine life . . till the soul amid the circles of time felt itself already affianced to eternity, was drawn to the current. . . . Those, too, who desired a fairer knowledge of human things, or who only sought for a tranquil and orderly life amid the tumultous turmoil of the time, . . . with these also, and in large numbers the weak, the poor, the timid, the persecuted, sought refuge among the monks."—*R. S. Storrs* ("*Bernard of Clairvaux*").

Basis of Lecture.

The characteristics of the Middle Ages are those which inevitably belong to a period of such vast changes. Two processes are interwoven, disintegration and construction. Old things

were passing away, all things were being made anew. Nor was this confined to merely one institution; the last galvanic struggle of old systems of language, of government, of social customs, of ideas, of theologies, of ecclesiastical conceptions and dogmas, of morals, of art, of literature, of philosophy, of authority, is here seen. The basis, the reason, of all these had long since passed away. The time had changed irrevocably. The systems, the shells of a past life, were doomed. And yet most people knew it not; few saw the irreconcilable antagonisms, the impossibility of preserving existing conditions. But in everything there were the signs of a mighty and imminent change, restlessness, consciousness of incongruity, injustice and unreasonableness; the sense of the importance of man, of the individual; the love of God's world and the joy of it. Revival was at hand. But revival would not come in a day nor a century, nor would it be without many relapses, misunderstandings and follies.

III. REVIVALS OF RELIGION.

"The Spirit is not limited by men's gifts or parts. He concurs not only with their labours who have excellent gifts, but often blesses mean, despicable gifts with far greater success. 'Suppose,' says Austin, 'there be two conduits in a town, one very plain and homely, the other built of polished marble and adorned with excellent images, as eagles, lions, angels; the water refreshes as it is water, and not as it comes from such and such a conduit.' It is the Spirit that gives the Word all the virtue it has."—*Flavel* (A.D. 1630-1691).

(*Basis of Lecture.*)

1. Revival in Its Larger Meaning.

Revival in any department of life, of commerce, of learning, means a new force, energy, vitality, manifesting itself in action. It is not the blowing out again of the balloon after collapse. It is rather as the wave of the flood-tide, not the denial, but rather the proof of the tide. The life of the plant is a long series of successive revivals, that is of new force, energy, vitality, manifesting itself actively in new forms under the changing conditions of the ever-growing plant.

Wherever God is there is life, and this life reveals itself in successive revivals, that is, His power, His vitalizing force is continually manifesting itself in new forms, bursting forth in new combinations. This process lasts as long as growth is possible, whether of plant or man, physical or spiritual nature; whether of individual or race.

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

The tendency to fixity is in all material things. Growth is the inward life successfully protesting. Often the work of the vital force is invisible, or is apparently successfully thwarted. But irresistibly the limit is reached, there is a change, the life is now manifest to us; this we call revival, not the denial of life or the proof that life was not, but the affirmation of it, the proof that life is there.

God is in the world. He is reconciling the world unto Himself. He is ever working. Where we see death and ruin He sees but winter, and His forces are at work for the coming spring. We are apt to see Him but in the full flower and the ripe fruit. He has been active from the seed-time, and before.

A revival of religion in a community or age too often implicitly means to a great many that really the Holy Spirit has been dead, and by the prayers of the people has been brought to life again. But "He ever lives and loves." "My thoughts are not your thoughts, neither are your ways my ways." "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God is not dead in any age or place, nor has been, nor shall be.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will."

We see not the miner, yet he toils. We see not the forces in seed and earth and sun, and yet they work. The seemingly sterile and futile and dark ages in history do not show the impotence but rather the patient determination of God. Revival of religion, therefore, in the greater sense, means the irresistible life of God, whether apparently slow or swift, manifest to us in such large scale as to be seen by all, or so minutely as to be well-nigh invisible to all but God, revealed in ever-changing and developing forms and systems, the casting off and the taking on incident to growth and progress toward that

"One far-off divine event
To which the whole creation moves,"

when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," and

"Jesus shall reign, where'er the sun
Doth his successive journeys run."

The Human Element.

Spiritual life has its whole source and sustenance in God; nevertheless it has pleased Him to make us His fellow-workers, as Paul has put it, and great is the responsibility which He has placed on every individual human soul to the spiritual reviving and vitalizing of the world. "He hath committed unto us the word of reconciliation."

Man's part is two-fold:

1. To "know him the only true God, and Jesus Christ whom he hath sent." "This is life eternal," and is of largest and most far-reaching import. This is the great quest, and all the real problems in every department of life are but sub-features of this.

2. By word and deed, as "living souls," to serve the world as we have been served by God, to "publish the good tidings," to "teach all nations," to "make all men to know." "Freely have ye received, freely give." "Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." God alone can save, can revive; but man can, under God, serve Him by bringing about essential conditions, can give, from full hearts, the knowledge of God to others, to the end that the life of God shall be manifest and bring forth fruit otherwise impossible.

These two features of man's part in the development of spiritual life are essential to one another, and must go together. There must be the light to shine, and there must be the shining to be the light.

In all ages the growth of real religion has been due to individual human souls who have exemplified these. In humility there has been the "Ah, Lord God, behold I cannot speak, for I am a child"; but with this there has been heard the voice of God, "Behold, I have put my words in thy mouth," and by word and deed they have spoken with confidence the things they knew, and on those conditions God brought forth the fruit, the life became manifest, there was revival.

2. A Revival.

A revival, as this term is generally used, is that phase in the progress of spiritual life among men when this life becomes distinctly manifest to all.

Certain General Characteristics of this Phase of Revival.

(*a*) The action of many rather than the few.
(*b*) Strong emotion.
(*c*) A few great fundamentals take precedence of all other questions.
(*d*) One or more men or women (1) devoted to the Gospel as they see it; (2) with one or more phases of their Gospel essentially true; (3) with complete consecration to its promulgation; (4) believing its reception to be the supreme duty and privilege of all men; (5) whose personalities and ideas—especially theological—are those most adapted to the particular temperament, knowledge, conception, and general circumstances of those among whom they preach, and which, therefore, most readily and plausibly present themselves to these people as true.

(See the last Lecture of this Course.)

IV. REVIVAL IN THE MIDDLE AGES.

"It was the time of the transition from the darkest hour of mediæval Europe to a period of both moral and intellectual brilliance. The gloom of the 'century of iron' still lay on the land, but it was already touched with the faint, spreading dawn of a new idealism. There is, amongst historians, a speculation to the effect that the year 1000 of the Christian Era marked a real and very definite stage in the history of thought. Usually we do violence to events by our chronological demarcations; but it is said that Christendom confidently expected the threatened rolling up of the heavens and the earth to take place in the year 1000. Slowly, very slowly, the sun crept over the dial of the heavens before the eyes of idle men. But no Christ rode on the clouds, and no Antichrist came into the cities. And the heaviness was lifted from the breasts of men, and the blood danced merrily in their veins once more. They began again 'to feel the joy of existence,' as an old writer has it, and to build up their towers afresh in the sunlight."—*Joseph McCabe* ("*Peter Abelard*").

"At the end of the tenth century there was a powerful revival of religious and ecclesiastical life, which grew in strength and influence and reached its culmination in the thirteenth century. The monastery of Clugny, which was founded in the tenth

century, was at first supported by princes, bishops, and above all by the Emperor, until it was turned by Hildebrand (1015-1085) against all three. Christianity came to be identified with the monastic conception of life; the result being that the clergy were maintained to be supreme over the whole of the laity, while the national churches lost their independence and were forced to acknowledge the supremacy of Rome. . . . In the beginning of the thirteenth century the Church was entirely victorious. As has been said, the age bore, in its culture, 'the pained look of world-renunciation on the one hand, and the look of strong character, suggesting world-conquest, on the other."—*John Watson, Queen's Quarterly* (*art.*, "*Thomas Aquinas*").

"It is to the fifteenth and sixteenth centuries that we are accustomed to assign that new birth of the human spirit—if it ought not to be called a renewal of its strength and quickening of its sluggish life—with which modern time begins. And the date is well-chosen, for it was there first that the transcendently powerful influence of Greek literature began to work upon the world. But it must not be forgotten that for a long time previous there had been in progress a great revival of learning, and still more of zeal for learning, which being caused by and directed toward the literature and institutions of Rome might fitly be called the Roman Renaissance (A.D. 1100-1400). The twelfth century saw this revival begin with that passionate study of the legislation of Justinian. . . . The thirteenth witnessed the rapid spread of the scholastic philosophy. . . . In the fourteenth century there arose in Italy the first great masters of painting and song. . . .

"Now, along with the literary revival—partly caused by, partly causing it—there had been also a wonderful stirring and uprising in the mind of Europe. The yoke of church authority still pressed heavily on the souls of men; yet some had been found to shake it off, and many more murmured in secret. The tendency was one which showed itself in various and sometimes apparently opposite directions. The revolt of the Albigenses, the spread of the Cathari and other so-called heretics, the excitement created by the writings of Wycliffe and Huss, witnessed to the fearlessness wherewith it could assail the dominant theology. It was present, however skilfully disguised, among the scholastic doctors, who busied themselves with proving by natural reasons the dogmas of the Church; for the power which can forge fetters can also break them. It took a form more dangerous, because of a more direct application to facts, in the attacks, so often repeated,

from Arnold of Brescia downward, upon the wealth and corruptions of the clergy, and, above all, of the papal court. There was beginning to be a direct and rational interest in life. . . . Man's life among his fellows was no longer a mere wild beast struggle. . . . Society was beginning to organize itself upon fixed principles, . . . politics had begun to exist, . . ." —*James Bryce* ("*The Holy Roman Empire*").

"From Europe under the foul domination of Benedict IX., to Europe under the pupil of Hildebrand, the change is almost as great as from one planet to another."—*R. S. Storrs* ("*Bernard of Clairvaux*").

"The eleventh century, after the first third of it had passed, constituted a period, not of passive transition but of active and powerful transformation, through which the peoples of Europe passed from the foul darkness of the tenth Christian age into the comparatively clearer light and more healthful air of those which followed."—*Ibid.*

"The more the national spirit, the devotion of a life of culture in general, obtained the upper hand in the cloisters the more did ancient monasticism tend to disappear. . . . The interests of asceticism withdrew before the interests of culture. . . . It was the cloister of Cluny, founded on Burgundian soil, close to the French border, that pronounced judgment on a monasticism so fallen from its own ideal. Here, as early as the tenth century, the old rule of the Benedictines was renewed and sharpened by the Abbott Odo [927-941]. . . . These monks of Cluny with their haggard bodies, with their glowing eyes and haggard faces, became the saints of the people. . . . The monasticism of Cluny became the centre of a powerful and enthusiastic movement. . . . The ideals of Cluny were by no means limited to the reform of monasticism. Ecclesiastical and monastic reform were rather to proceed hand-in-hand. The aim was to deliver from the world not only the monasteries but the Church. There were two ways toward the deliverance of the Church, and both ways were taken. One way was the renunciation of the world on the part of the Church. . . . With the Church, as with the monastery, it was a question of realizing the imitation of Christ as conceived by the Middle Ages, with regard not only to the renunciation of all possessions, but to the celibacy of the whole body of the clergy; in a word, it was a question of monasticizing the secular clergy. The other way was to lay foundations for the Church's supremacy over the world." —*Rudolf Sohm* ("*Outlines of Church History*").

Basis of Lecture.

There was light in the darkness, and order in the chaos, and there were vast potentialities beginning to be actually realized. New power and vitality were seen everywhere and in everything. The nations of modern Europe were forming into powerful and independent units. The fundamental social and economic changes, the growth of popular government (Magna Charta, 1215), the increased striving after knowledge (the beginning of the universities), the formation of the modern languages, the rise of national literatures in national tongues and with national characteristics, the daring and enterprise in exploration and trade which made possible the discovery of 1492, all these are mighty signs of tremendous promise.

The wonderful burst of life and light manifest in the fifteenth and sixteenth centuries did not spring up without much long undersoil growth. Augustine, Benedict, Boniface, Charlemagne, Alfred, Hildebrand, Bernard, Abelard, Francis, Roger Bacon, Dante, Giotto, Petrarch, Marco Polo, Chaucer, Wycliffe. These are the names of souls of many types through whom came light and life, and each is a centre of revival as it appeared in literature, or painting, or politics, or education, or travel, or theology, or morals, or ecclesiastical system. And "these all, having had witness borne to them through their faith, received not the promise, God having foreseen and provided some better thing concerning," those of later centuries, that the former should not be made perfect apart from the latter.

V. HILDEBRAND.

"Boniface [A.D. 750] believed with the full power of conviction that the salvation of the Church depended on Rome, and to this faith he had devoted his life. In this faith he conquered the West, and he it is, and no other, who established the mediæval Papacy. . . . The re-establishment of the Papal authority was the indispensable keystone and corner-stone of the Frankish reformation. It had been shown that the dissolution of the Church into a number of national churches had not worked advantageously for the maintenance of the ecclesiastical

system. One power there must be, which would serve as a supreme authority, both to unite and to guide the whole Church. The power and full glory of the Church was necessary in order to make the power and the glory of the Gospel sensibly visible to the people of the Middle Ages. Whatever served the power of the Church directly served the power of Christianity also. The special and necessary work of the Papacy was to make manifest the world-embracing organization of the Church, and at the same time to set forth the power of Christian ideas to govern the life of the mediæval nations. In establishing the power of the Roman See, Boniface in no way sold the German Church into slavery to Rome; but he gave to it, as he gave to all Christendom, that decisive and fruitful touch of living power to which the glory of the Church, and with it the culture of the Middle Ages, owed its origin."—*Sohm* ("*Outlines of Church History*").

"He [Hildebrand] found the Papacy dependent on the Empire; he sustained her by alliances almost commensurate with the Italian peninsula. He found the Papacy electoral by the Roman people and clergy; he left it electorally a college of Papal nomination. He found the Emperor the virtual patron of the Holy See; he wrested that power from his hands. He found the secular clergy the allies and dependants of the secular power; he converted them into the inalienable auxiliaries of his own. He found the higher ecclesiastics in servitude to the temporal sovereigns; he delivered them from that yoke to subjugate them to the Roman tiara. He found the patronage of the Church the mere desecrated spoil and merchandise of princes; he reduced it within the dominion of the Supreme Pontiff. He is celebrated as the reformer of the impure and profane abuses of his age; he is more justly entitled to the praise of having left the impress of his own gigantic character on the history of all the ages which have succeeded him."—*Sir James Stephen.*

"From love to God to show love to one's neighbor, to aid the unfortunate and the oppressed; this, I consider, more than prayers, fastings, vigils, and other good works, be these never so many; for I cannot hesitate to prefer, with the Apostle, true love to all other virtues."—*Pope Gregory VII. (Hildebrand), to Countess Beatrice.*

"When I look at myself I find myself oppressed with such a burden of sin that no other hope of salvation is left me, save in the mercy of Christ alone."—*Hildebrand (to the Abbot of Clugny).*

"We know that we have been ordained and placed in the

apostolic chair to this end, that we should seek in this life not our own interests but the things of Christ, and should walk forward through many labors in the steps of the Fathers, to future and eternal rest, through the mercy of God."—*Hildebrand* (*Pontifical Letter, A.D. 1070*).

"The Roman Church is founded by God alone.

"The Roman pontiff alone is justly called universal.

"[illegible] legate takes precedence of all bishops in a council, though he be of inferior rank; and he has power to pronounce against them the sentence of deposition.

"The Pope may depose those absent.

"All princes shall kiss the feet of the Pope alone.

"It is lawful for him to depose emperors.

"No council may be called a general council without the Pope's order.

"No capitulary, no book, can be esteemed canonical without his authority.

"His sentence can be revoked by no one, and he alone can revoke the sentences of all others.

"He can be judged by none.

"No one may dare to pronounce condemnation on one who appeals to the Apostolic See.

"The Roman Church has never erred, nor forevermore will it err, the Scripture remaining.

"Without convening a synod he [the Roman pontiff] may depose or reconcile bishops.

"No one is to be esteemed a Catholic who does not wholly accord [concordat] with the Roman Church."—*Hildebrand* (*"Dictates" at the Council of Rome, A.D. 1076*).

"You know that it appertains to the providential mission of the See Apostolic to judge in whatever businesses concern Christian commonwealths, and to regulate them by the dictates of righteousness."—*Hildebrand* (*to the German legates*).

"Come now, I beseech you, O most holy and blessed fathers and princes, Peter and Paul, that all the world may understand and know that if ye are able to bind and loose in heaven, ye are likewise able on earth, according to the merits of each man, to give and to take away empires, kingdoms, princedoms, marquisates, duchies, countships, and the possessions of all men. For if ye judge spiritual things, what must we believe to be your power over worldly things? And if ye judge the angels who rule over all proud princes, what can ye not do with their slaves?"—*Hildebrand* (*Sentence of Excommunication on Henry IV.*).

Basis of Lecture.

Hildebrand was a Tuscan, born A.D. 1015, and educated in a monastery at Rome and at Clugny. A learned, consecrated, and diligent monk, he was at thirty years of age a papal chaplain and in close touch with papal affairs. He then became papal legate, and the nominator and guide of popes, and in A.D. 1073 was elected Pope Gregory VII. His policy was three-fold, (1) a purified Church; (2) the supremacy of the Pope in the Church; (3) the supremacy of the Church in the world. His difficulties in securing these were immense—were, in the first and last, insurmountable. His indomitable courage is shown in many an event, chief of which is the submission of Henry IV., of Germany, at Canossa, A.D. 1077. He died in exile at Salerno, A.D. 1085. He was a great dreamer, who dared dream tremendous things; a great executive, of immense energy, determination, and shrewdness; a great Christian, with high motive to a high end, though at times striving to attain good ends with evil means; a great monk, with magnificent fallacies and aberrations in his views of life; a great ecclesiastic, with admirable presumption; a great human soul, with unconquerable impatience, that would not shrink from forcing even the hand of God for the good of His Church.

VI. BERNARD OF CLAIRVAUX.

"At first man loves himself for his own sake. When he sees that he cannot subsist by himself, he begins by faith to seek after and to love God, as needful to him. So he loves God on a secondary level, for his own sake, not for God's. But when he has thus begun, by reason of his own need, to care for God, and to resort to Him in thought, in study, in prayer, and in obedience, even through an acquaintance of this sort little by little God gradually becomes known to him, and is properly lovely to his thoughts; and so, having found by tasting how sweet the Lord is, man passes to the third stage, in which he loves God for God's sake, not his own. Upon this level he abides; and I know not whether by any man the fourth stage in this life hath been perfectly reached, in which he shall love himself only for God's sake. If any assert that they have experienced this, I can only confess that for me it seems impos-

sible. But beyond doubt this will come when the good and faithful servant of the Lord shall enter fully into His joy, and be transported at the riches of God's house. As if inebriate with gladness, he shall then in a wonderful way be forgetful of himself, and departing spiritually out of himself he shall wholly ascend to God, and be thenceforth united with Him as one spirit."—*Bernard of Clairvaux.*

"You have not listened to words of peace, nor kept your own compacts, nor hearkened to wise counsel; but I know not under what judgment of God you have so perverted everything as to count shame honor and honor shame; . . . In the murders of men, the burning of dwellings, the destruction of churches, the scattering of the poor you take part with robbers and ruffians, . . . I admonish and faithfully counsel you quickly to desist from these malign courses, if, perchance, by penitence and humility you may stay the hand of Him who is preparing to smite you. . . ."—*Bernard (to Louis VII. of France).*

"What are you afraid of? Do you fear to incur sin by recognizing Innocent as pontiff? Know that for your other sins you shall give account for yourself to God. Leave this one to me! The whole sin shall rest upon myself."—*Bernard (to Henry I. of England).*

"In all thy works remember that thou art but a man, and let the fear of Him who taketh away the breath of princes be continually before thine eyes! Of how many Roman pontiffs hast thou with thine own eyes seen the death in a brief space of time! . . . Remember, first of all, that the holy Roman Church, over which thou art chief, is the mother of churches, not their sovereign mistress; that thou thyself art not the Lord of bishops, but one among them, a brother of those delighting in God, and a partaker with those that fear Him. For the rest, regard thyself as under obligation to be the figure of justice, the mirror of holiness, the exemplar of piety, the restorer of its freedom to truth, the defender of the faith, the teacher of nations, the guide of Christians, . . . the regulator of the clergy, the pastor of the people, . . . an avenger of crime, a terror to evil-doers, and a glory to the good, a rod for the powerful, a hammer for tyrants, the father of kings, the director of laws, the superintendent of canons, the salt of the earth, the light of the world, the priest of the Most High, the Vicar of Christ, the anointed of the Lord. Remember what I say, and the Lord give thee understanding."—*Bernard (to Pope Eugenius III.).*

"Peter Abelard is endeavoring to destroy the merit of faith, in that he professes himself able to comprehend by his human reason the whole being of God. . . . He is a great man in his own eyes, ever disputing about the faith to its undoing, walking on things that are far above him, a searcher into the divine majesty, a framer of heresies. . . . This is the boast of the man, that his book can find wherein to rest its head in the Roman curia. This gives strength and assurance to his frenzy." —*Bernard (to Pope Innocent II.)*.

"Would that his [Abelard's] poisoned pages did lurk in the library and were not read openly in the streets. . . . A new gospel is being made for the nations, a new faith is put before them. . . . Bearing the semblance of piety in their food and clothing, but void of its virtue, they deceive many by transforming themselves into angels of light, whereas they are devils." —*Ibid.*

"A man [Abelard] who, in his inquiries into all there is in heaven above or earth below, is ignorant of nothing save the words, 'I do not know.' He lifts his eyes to the heavens and peers into the hidden things of God, then returns to us with discourse of things that man is not permitted to discuss."—*Ibid.*

"To it [the Roman Church] we do well to refer, not questions, but attacks on the faith and dishonor of Christ; contumely and contempt of the fathers, present scandals and future dangers. The faith of the simple is derided, the hidden things of God are dragged forth, questions of the most sublime mysteries are rashly debated, insults are offered to the fathers. . . . Let him [Abelard] who has raised himself to the heavens be crushed down to hell; he has sinned in public, let him be punished in public.—*Bernard (Circular Letter to the Cardinals)*.

"There are certain perverse calumniators whose wisdom leads to perdition, that say I take pre-eminence in logic, but fail egregiously in the interpretation of Paul; commending my ability, they would deny me the purity of Christian faith. . . . I would not rank as a philosopher if it implied any error in faith; I would not be an Aristotle if it kept me away from Christ. For no other name is given to me under heaven in which I may find salvation. I adore Christ, sitting at the right hand of the Father."—*Peter Abelard (to Heloise)*.

"O sacred Head, now wounded,
With grief and shame weighed down;
Now scornfully surrounded
With thorns, thy only crown."
—*Bernard of Clairvaux.*

(Hymn 168, Methodist Hymn Book; Hymn 53, Presbyterian Book of Praise).

"Jesus, the very thought of thee
With sweetness fills my breast,
But sweeter far thy face to see,
And in thy presence rest."

—*Bernard of Clairvaux.*

(Hymn 110, Meth. H.B.; Hymn 176, Pres. B.P.)

"Jesus, thou joy of loving hearts!
Thou Fount of Life! thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to thee again."

—*Bernard of Clairvaux.*

(Hymn 127, Meth. H.B.; Hymn 418, Pres. B.P.)

Basis of Lecture.

Bernard was born at his father's castle in Burgundy A.D. 1091, of unusually noble-minded, pious and earnest parents. A monk at Citeaux, A.D. 1113, he left there, A.D. 1115, to become founder and abbot of Clairvaux, nor would he ever after accept higher office. His genius, his devotion, his asceticism, his ideals, marked him from the first as a great Middle Age leader. Three incidents which will illustrate his character are (1) his establishment of Innocent II. on the papal throne, A.D. 1130; (2) his contest with Abelard, A.D. 1140; (3) his preaching of the Second Crusade, A.D. 1146. He died A.D. 1153, and was canonized A.D. 1174.

He was a noble, masterful Christian. But even more is required of a great man than to be nobly-intentioned, courageous, devout, unselfish and active; he must be able to see things rationally, *i.e.*, in their permanent, fundamental value and relations. Bernard was the greatest preacher of his day, and one of the most intensely devoted leaders the Church has had. He had a vital faith and a marvellous power of arousing enthusiasm. But he identified himself mainly with movements and matters essentially transient and fallacious—the Papacy, the Crusades, Mystic Theology and Monasticism. He saw certain truths clearly and blessed the world with his vital advocacy of them. But courage, goodness and singleness of aim linked with confident prejudice, holy foolishness and ecstatic pessimism, and some truth and some fallacy taken for the whole truth, is always a dangerous combination. The effect of these is seen in the revival of religion which centres in him. With his magnetism, his love of holiness, his courage, his practical sagacity, he needed the intellectual sanity and largeness of say Erasmus (who in turn needed some of the characteristics of Bernard). These high qualities, combined with intellectual sanity and breadth, are remarkably illustrated in John Wesley.

VII. ST. FRANCIS OF ASSISI.

"Praised be my Lord God with all His creatures, and specially our brother the sun, who brings us the day, and who brings us the light; . . .

"Praised be my Lord for our mother the earth, she which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass.

"Praised be my Lord for all those who pardon one another for His love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for Thou, O Most Highest, shall give them a crown.

"Praised be my Lord for our sister, the death of the body, from which no man escapeth."—*St. Francis (trans. by Matthew Arnold).*

"Poor little man! I govern the universe; thinkest thou that I cannot overrule the concerns of thy little Order?"—*Answer to St. Francis' prayer.*

"We ought to honour and revere all the theologians, and those who preach the most holy Word of God, as dispensing to us spirit and life."—*St. Francis ("Testament").*

"My little sisters, the birds, much bounden are ye unto God, your Creator, and always in every place ought ye to praise Him, for that He hath given you liberty to fly about everywhere, and hath also given you double and triple raiment; moreover, He preserved your seed in the ark of Noah, that your race might not perish out of the world; still more are ye beholden to Him for the element of the air which He hath appointed for you; beyond all this, ye sow not, neither do you reap; and God feedeth you, and giveth you the streams and fountains for your drink, the mountains and valleys for your refuge, and high trees whereon to make your nests; and because ye know not how to spin or sow, God clotheth you, you and your children; wherefore your Creator loveth you much, seeing that He hath bestowed on you so many benefits; and therefore, my little sisters, beware of the sin of ingratitude, and study always to give praises to God."—*St. Francis.*

"If I could only be presented to the Emperor, I would pray him, for the love of God and of me, to issue an edict prohibiting anyone from catching or imprisoning my sisters the larks, and ordering that all who have oxen or asses should at Christmas feed them particularly well."—*St. Francis.*

"O my Lord Jesus Christ, I beseech Thee, grant me two graces

before I die: the first, that in my lifetime I may feel in my soul and in my body, so far as may be, the pain that Thou, sweet Lord, didst bear in the hours of Thy most bitter passion; the second is, that I may feel in my heart, as far as may be, that exceeding love wherewith Thou, O Son of God, wast kindled to willingly endure such agony for us sinners."—*St. Francis.*

"I announce to you a great joy and a new miracle. Never has the world seen such a sign, except on the Son of God, who is the Christ God. For a long time before his death, our Brother and Father appeared as crucified, having in his body five wounds which are truly the stigmata of Christ, for his hands and his feet bore marks as of nails without and within, forming a sort of scars; while at the side he was as if pierced with a lance, and often a little blood oozed from it."—*Brother Elias (to the Franciscans).*

"Take courage and shelter yourselves in God. Be not depressed to think how few we are. Be not alarmed either at your own weakness or at mine. God has revealed to me that He will diffuse through the earth this our little family, of which He is Himself the Father. . . . All nations are mingling together. I hear the tread of the numbers who go and come to execute the commands of holy obedience. . . . We seem contemptible and mean. But fear not. Believe that our Saviour, who has overcome the world, will speak effectually in us. If gold should lie in our way, let us value it as the dust beneath our feet. We will not, however, condemn or despise the rich who live softly and are arrayed sumptuously. God, who is our Master, is theirs also. But go and preach repentance for the remission of sins. Faithful men, gentle and full of charity will receive you and your words with joy. Proud and impious men will condemn and oppose you. Settle it in your hearts to endure all things with meekness and patience. The wise and the noble will soon join themselves to you, and with you, will preach to kings, to princes, and to nations. Be patient in tribulation, fervent in prayer, fearless in labour, and the kingdom of God, which endures forever, shall be your reward.—*St. Francis (to his friars).*

"Shall I tell you how the settlements of the friars ought to be built? When the brethren go to any city where they have no place, and find some one who is ready to give them so much land as is sufficient for a building, a garden, and the like, they must, above all things, be cautious not to grasp at more than is necessary, always having regard to holy poverty, and that good

example which they are bound to exhibit on all occasions. When they have a competent piece of ground . . . and having obtained the bishop's blessing, they shall go and make a deep ditch all round the land on which they propose to build, and a good fence instead of a wall, as an emblem of their poverty. Then they shall build poor cottages of mud and wood, and some few cells for the friars to pray in and labour in for the eschewing of idleness. They shall have small churches and not large ones, either for preaching or in any other pretence. And if ever prelates or clerks, or religious or secular men, visit the brethren, their poor houses, cells and churches shall prove to them the best sermons, and they shall be more edified by these things than by words."—*St. Francis (to Bonaventura).*

"Because they possessed nothing earthly, loved nothing earthly, and feared to lose nothing earthly, they were secure in all places; troubled by no fears, distracted by no cares, they lived without trouble of mind, waiting, without solicitude, for the coming day or the night's lodging."—*Bonaventura.*

"And all the Brothers are to be clad in mean habits, and may blessedly mend them with sacks and other pieces; whom I admonish and exhort, that they do not despise and censure such men as they see clad in curious and gay garments, and using delicate meats and drinks, but rather let everyone judge and despise himself."—*St. Francis (in the Rule of the Order).*

"Do you think that God raised up the Brothers for the sake of this country alone? Verily I say unto you, God has raised them up for the awakening and the salvation of all men, and they shall win souls not only in the countries of those who believe, but also in the very midst of the infidels."—*Cardinal Ugolini.*

To the friars among "the Saracens, Pagans, Greeks, Bulgarians, Cumans, Ethiopians, Syrians, Iberians, Alans, Cathari, Goths, Zichori, Russians, Jacobites, Nubians, Nestorians, Georgians, Armenians, Indians, Muscovites, Tartars, Hungarians, and those labouring among the Christians captured by the Turks."—*Bull of Pope Alexander IV. (A.D. 1258).*

"It is horrible, it is an awful presage, that in three hundred years, in four hundred years, even in more, the old monastic Orders have not so entirely degenerated as these fraternities. The friars, who have been founded hardly forty years, have built, even in the present day in England, residences as lofty as the palaces of our kings. . . . These are they who, impelled by the love of gain, force themselves upon the last hours

of the lords and of the rich . . . supplanting the ordinary pastors, extorting confessions and secret testaments. . . Eager to obtain privileges, they dwell in the courts of kings and nobles, as counsellors, chamberlains, treasurers. . . . They are the executioners of the papal extortions, . . ."—*Matthew Paris (a Benedictine monk, 13th century).*

"Although founded upon vows of poverty, they have amassed riches, place their whole aim in increasing their wealth, dress as richly as bishops, and many of them are more extravagant in their jewellery and ornaments than laymen who are reported wealthy."—*St. Brigitti, Revelations (14th century).*

Basis of Lecture.

Francis was born at Assisi, A.D. 1182, of well-to-do parents, and spent a gay youth with the troubadour ideal. After some prior development he finally (A.D. 1209) "weds Lady Poverty," consecrating himself to the service of God and His creatures, i.e., the help of every living thing, man, bird and beast, that was in need. The Franciscan Order, after being formed in fact ten years, was officially established under papal control, A.D. 1220. (The "Poor Ladies of St. Damian." St. Clara, born A.D. 1194, admitted to Order A.D. 1212, died A.D. 1253, canonized A.D. 1255.) The rules and ritual of the Order were at first simple, but developed not always in the spirit and aim of its founder. The "Tertiaries," A.D. 1221. The "Stigmata," A.D. 1224. Francis died A.D. 1226, and two years after was canonized.

A beautiful spirit, with some of the defects of his times, but with a wonderfully strong and lasting influence for good. He was the apostle of poverty—he did not mean mendicancy—of simplicity, of humble service. In a time when Christ was too often little more than an ecclesiastical and theological term, he saw, and saw intensely, the human Christ, and in Him "beheld his glory, as of the only-begotten of the Father, full of grace and truth." He was the devoted exponent of individualism in its most beautiful and truest sense. In his living exposition of the life of Christ there lies (with some ill-balanced values) the fundamental cure for the troubles and dangers of democracy. His chief contribution to the world was that, in an age when salvation from a material hell through the mediation of the Church seemed to be the chief aim of religion, he dared put service in place of salvation. Service belonged to man, salvation to God alone.

"The spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." This was literally his mission and message.

The Order founded by him did a most extensive and far-reaching educational and missionary work, which brought out and illustrated its points of great strength and weakness. To create an institution was no essential part—if it ever formed any real part—of Francis' programme. Rather was the Order the result of his willingness to gather around him and to work with congenial souls earnestly consecrated to the things he deemed greatest. The Order gradually degenerated, as many of its members lost the spirit of its saintly author.

VIII. INFERENCES, MODERN INSTANCES AND COMPARISONS.

This lecture will be devoted to an examination of the ground already covered, in order to determine what are the transient, the incidental, the hindering, the fallacious, the fortuitous, the local, the unusual features of these great Middle Age uprisings, and what are the fundamentally essential features of revival of spiritual life whatever the age or the place.

The revivals centering in John Wesley, in Jonathan Edwards, in D. L. Moody, the Welsh revival, and others, will be used in comparison. The members of the Institute are requested to bring forward and use as illustrative examples any revivals of which they have personal knowledge.

THE SUNDAY SCHOOL TEACHER.

By ALFRED E. LAVELL, B.A.

I.

The Sunday School.

"Before service I stepped into the Sunday School. . . . I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of."—*John Wesley* (*A.D. 1784*).

Basis of Lecture.

The Sunday School (1) as distinguished from other schools, as distinguished from other departments of the Church. Its vital and fundamental relation to every other department of the Church. (2) The Primary classes; the Intermediate classes; the Senior classes. (3) The teacher, by far the most important part of the equipment of the school.

II.

The Teacher—His Material Equipment.

This is a matter which must be discussed in class. A list of many books and much apparatus helpful and desirable in every way would be an assistance to few, and staggering to many. There will be a short discussion and amplification of the following:

1. The teacher must have a Bible.
2. He ought to have a map or two.
3. In these days some printed "help" is within reach of all; but there are "helps" "falsely so-called."
4. Every Sunday School OUGHT to have a good Bible dictionary for consultation (Hastings is the best. Beware of dictionaries which are obsolete, and therefore inaccurate). The Oxford and Cambridge, and other "Teacher's Bibles" contain small but really excellent Bible dictionary selections.
5. Other books and apparatus will help him as he sees the need, knows what will fill the need, and has the money to spend.

III.

The Teacher—His Spiritual Equipment.

"I am glad you have set up Sunday Schools in Newcastle. It is one of the noblest institutions which has been seen in Europe for some centuries, and will increase more and more provided the teachers and inspectors do their duties. *Nothing can prevent the increase of this blessed work but the neglect of the instruments.* Therefore, be sure to watch over these with care that they may not grow weary in well-doing."—*John Wesley* (*A.D. 1790*).

"Christes lore, and his apostles twelve
He taught, but first he followed it himselve."
—*Chaucer* ("*The Prologue*").

"The multitudes were astonished at his teaching, for he taught them as one having authority, and not as their scribes."
—*Matt. vii. 29.*

Basis of Lecture.

We use the term "spiritual equipment" in its largest sense, as distinguished from "material equipment."

No attempt shall be made by the instructor to picture the perfect teacher. A presentation of his temperament, ability and other native qualities would serve rather to discourage than assist. Those teachers who are to the manner born, may thank God for the supreme gift, and pray Him to enable them to rightly use it.

Those with *none* of the natural qualifications of the teacher—there are few such—will hardly succeed; this course is not for them. Those with *some* of these qualifications, more or less, may be distinctly successful teachers. Only the points of spiritual equipment within reach of *anyone* are treated in this course.

IV.

Piety.

"If I speak with the tongues of men and of angels, and have not love, I am become sounding brass or a clanging cymbal, and if I have the gift of prophecy, and know all mysteries and all know-

ledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing."—*Paul* (*1 Cor. xiii. 1, 2*).

"He that loveth not knoweth not God, for God is love."—*1 John iv. 8.*

"Jewish education, being religious and moral, great stress was laid upon the character, and especially the piety of the teachers. . . . The highest worth and dignity were demanded. Their work was regarded as divine work, and themselves as divine agents. Neither youthful, unmarried, nor quick-tempered persons were allowed to teach."—*Thos. Davidson* ("*A History of Education*").

Basis of Lecture.

The teacher should be fundamentally Christian. The effect of this characteristic on the whole character of the teacher, on the quality of work done, on the faithfulness of the teacher in preparation and attention, on the pupils, on the whole school. Should the teacher be necessarily a church member?

V.

Knowledge.

"Go, teach." "Feed my sheep." "Feed my lambs."—*Jesus.*

"And what delights can equal those
That stir the spirit's inner deeps,
When one that loves, but knows not, reaps
A truth from one that loves and knows."
—*Tennyson* ("*In Memoriam*").

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."—*Paul* (*to Timothy*).

"Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learn'd ought else the least
That to the faithful herdsman's art belongs!
The hungry sheep look up, and are not fed,
But, swoln with wind, and the rank mist they draw,
Rot inwardly, and foul contagion spread."
—*Milton* ("*Lycidas*").

Basis of Lecture.

His knowledge must be two-fold, (1) of his subject; (2) of his art. The more established and enthusiastic he is in both, the

better. His art is treated later in the course. His knowledge of his subject is of first importance. This includes not only facts but grasp of facts and truth as implied in, or deduced from, the facts. The Bible being the great text-book of the teacher, his knowledge of this should, as far as possible, be (1) accurate; (2) digested; (3) comprehensive; (4) vital; (5) available. The broader and deeper the culture of the teacher, the more honest his intellect, the truer his piety and the more widely and carefully read he is in other literature, the larger will be his capacity for knowledge of the library of books we call the Bible. This capacity is, however, insufficient without knowledge of the Scriptures in some fair proportion to the capacity.

VI.

Diligence, Patience, and Singleness of Aim.

The need of these qualities is self-evident. Their modifying influences on each other. Illustrations of their correct and incorrect application.

VII.

The Teacher—His Art.

"Even religious masters may still be mistaken with regard to the manner of instilling religion into children. They may not have the spirit of government to which some even good men are utter strangers. They may habitually lean to this or to that extreme of remissness or of severity. And if they either give children too much of their own will, or needlessly and churlishly restrain them; if they either use no punishment at all, or more than is necessary, the leaning to one extreme or the other may frustrate all their endeavors. In the latter case it will not be strange if religion stink in the nostrils of those that were so educated. They will naturally look on it as an austere, melancholy thing; and if they think it necessary to salvation, they will esteem it a necessary evil, and so put it off as long as possible."—*John Wesley (A.D. 1783).*

Basis of Lecture.

Teaching is one of the highest arts. The teaching of religion is the highest, and while apparently the easiest, is in reality the most difficult of all. The importance of the training of teachers

in this art is only over-stated when the art is elevated above the subject. In the study and application of this art the two fundamental departments are *his subject* and *his pupils*, for the art is to bring these together. Whether the pupil be young or old changes the problem in many ways, as also will difference in temperament, knowledge, and other innumerable factors in the pupil's personality and surroundings.

IX.

The Teacher's Art—His Pupils.

"Four dispositions are found among those who sit for instruction before the wise. They correspond respectively to a sponge, a funnel, a strainer, and a sieve. The sponge imbibes all; the funnel receives it at one end and discharges it at the other; the strainer suffers the wine to pass through, but retains the dregs; and the sieve removes the bran, but retains the flour."—*Quoted by Davidson in "A History of Education."*

Basis of Lecture.

There are certain features which all pupils alike have—eyes, ears, hands, brains, tongues, souls, etc. These similar possessions lead us not only to the truth that one subject and one object may be the essential for all alike, but they may also lead us to the fallacy that they differ very little in really important personal characteristics. The truth is that their individual personalities are distinct and clearly differentiated. In his use of eye, hand and tongue each has characteristics peculiarly his own. Teaching is not from teacher to crowd, but from teacher to pupil. It is an individual matter, and the better the teacher knows each pupil the better for the successful practice of his art. Among other books, "Sabbath School Methods," by Dr. Tracy; "Primer on Teaching," by John Adams, B.Sc.; "Principles and Ideals for the Sunday School," by Burton and Mathews, will be found helpful in the study of this whole question.

X.

The Teacher's Art—His Object.

First in importance is the necessity that the pupil be brought to a definite consecration of himself to the Christian life. . . . The teacher needs to remember that real decision, that deep emo-

tional and volitional change which constitutes the great epoch in the religious life of the pupil, can never be forced by pressure or excitement. In the pupil's case, as in his own, it is often dangerous to seek immediate externally recognizable results. The Divine Spirit works very gently and unnoticed in young hearts, and the strongest and sweetest natures often ripen very slowly. At the same time, boys and girls as they approach adolescence, and again as they approach maturity, are especially susceptible to religious appeals. The wise teacher will not only be patient, but will be quick to seize upon the moment thus made strategic by nature itself."—*Burton and Mathews* ("*Principles and Ideals for the Sunday School*").

"For a man who has new glimpses of religion to refuse to share them with immature minds is downright selfishness. In the same proportion as the one is able to hear the other should reveal. There is nothing more remarkable in the ministry of Jesus than His recognition of this principle. . . . But what if the teacher be mistaken, and his message be not true? Undoubtedly here is danger. If any man should be humble and prayerful it is he to whom there has been given a new vision of divine truth Novelties often masquerade as truth. But if a man has trained himself to elementary intellectual honesty; if he is less desirous of reputation than of verity; if he is himself profoundly convinced that what he believes to be true is true—there is nothing for him to do but to teach it. A teacher must give his pupils the best there is in him."—*Ibid.*

Basis of Lecture.

There is only one object permissible in a Sunday School teacher. Knowing the truth as best he can, to impart it to others as best he can, because he believes that the truth is the highest means to noblest character. His fundamental aim must be to bring his pupils to a better knowledge of God, to godliness, to true manhood and womanhood, to the vital acknowledgement of Jesus as Master. To this end he will need all the spiritual equipment mentioned above. He will need love and knowledge; he will need singleness of aim; he will need diligence where diligence is wise; but he will also need patience. The indirect road to the gaining of his object may be the best and really the only one.

XI.

The Teacher's Object—How Attained.

"This recognizes the peculiar relation of our religion to the Bible and the necessity that underneath worship and devotion, ethical instruction and the persuasion of the will, missions and philanthropy, there shall be a firm foundation of knowledge of that pre-eminent revelation of God which is the source and support of Christianity. It recognizes the need of one service, which, having the same ultimate aim as that which is sought in all the activities of the Church, shall seek that end specifically and mainly by instruction in the Bible."—"*Principles and Ideals for the Sunday School.*"

"For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

"Which he may read who binds the sheaf,
Or builds the house, or digs the grave,
Or those wild eyes that watch the wave
In roarings round the coral reef."

—*Tennyson* ("*In Memoriam*").

Basis of Lecture.

For the teaching of religion there is no text-book like the Bible. For vital truths put before us as worked out in human lives striving for good in the midst of evil no literature compares with it in accuracy and power. No other writings so take hold of heart and mind with power to inspire and dominate life to noble purpose. No literature so appeals to young and old alike. To teach these Scriptures accurately, inspiringly, convincingly, to his pupils, is the chief method whereby the S. S. teacher strives to attain his grand object.

XII.

The Teacher's Art—His Special Problems.

1. How to Secure and Retain Attention.—Whether in primary or senior classes, the problem is fundamentally the same and its solution is also fundamentally the same, but practically the primary and intermediate classes present greatest difficulties.

The trouble may be in—

a. The teacher.
b. The pupil.
c. The lesson.
d. The lack of necessary apparatus.
e. Distracting surroundings.

2. The Presentation of the Lesson.—It is taken for granted—

a. That the teacher has something to teach.
b. That he has as distinct and clear knowledge of the facts and other features of his subject as he can get after a careful consideration of the lesson.
c. That he is in sympathy with the lesson.
d. That he is interested in his class.
e. That he is ready to bring all the powers that he has to make this lesson clear, acceptable and profitable to the class.

Most of the task is then done, especially if he have adequate knowledge of his pupils.

The use of apparatus, maps, blackboard, pictures, illustration.

3. The Active Co-operation of the Class.

The Sunday School Teacher's duty is to educate—to draw out. Information merely superimposed on others is useless. Only the facts and truths which are so adapted to the pupil as to become, as it were, part of him, which are as seeds which sooner or later will sprout and grow, which are as a bridge across an impassable chasm, that until now had limited him, only these are of real value to him. The purpose of the teacher is not the con-

struction of the pupil, but his development, the growth of his character inspired by noble ideals and guided by right standards. The ideal is part of the pupil's consciousness, not a thing external; it is his real controlling passion, that which has his reverence, his devotion, his affection, his faith. The right standard is not something outside himself. The Christ is the right standard, certainly, but it is only the "Christ in you" which is your "hope of glory." Thus, the problem of the teacher is to give life and inspiration through the information, so that the pupil will be aroused to put forth effort, to ask, to examine, to question, to oppose, to agree, to complement, to apply the lesson to himself, as he alone can; to think accurately, seriously, on high things, great facts, mighty truths; and so that having had his intellect, his emotions, his imagination, his whole self, seized with the moral verity of the thing, his life is changed, is higher, is nearer the stature of Christ. No teacher is satisfied until he feels conscious not only of his own work, but also of the co-operation of the pupil, the stirring of the mind, the heart, the life of the pupil in answer to the teacher's efforts.

THE INSTITUTES FOR THE EXTENSION OF UNIVERSITY TEACHING IN

Old and New Testament Literature and History

and the History and Institutions of the Christian Church

under the Auspices of

The Educational Society of the Methodist Church and the General S. S. and E. L. Board.

Directed by a Committee of the General S. S. and E.L. Board.
Secretary-Treasurer of the Committee, ALFRED E. LAVELL, Waterloo, Ontario.

SEASON 1905-6

OFFICIAL CENTRES

OTTAWA, Oct. 9-13, 1905.
KINGSTON, Oct. 16-20, 1905.
WOODSTOCK, Feb. 5-9, 1906.
LONDON, Feb. 12-16, 1906.
Each of these begin Monday at 8 p.m.

INSTRUCTORS

OLD TESTAMENT LITERATURE AND HISTORY—
REV. FREER CRUMMY, B.Sc., D.D.

NEW TESTAMENT LITERATURE AND HISTORY—
REV. J. V. IRWIN, B.A., B.D.

CHURCH HISTORY—
REV. ALFRED E. LAVELL, B.A.

COURSES

1. **Old Testament Literature and History:**
   (1) The Babylonian Period—the History.
   (2) The Babylonian Period—the Literature.
2. **New Testament Literature and History:**
   (1) The Jewish Church.
   (2) St. Paul and his letter to the Galatians.
3. **Church History and Institutions:**
   (1) Mediæval Revivals.
   (2) The Sunday School Teacher.

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TIME TABLE

10 a.m. to 11 a.m.—Course No 2.
11 a.m. to 12 a.m.—Course No. 2.
3 p.m. to 4 p.m.—Course No. 3.
4 p.m. to 5 p.m.—Course No. 1.
8 p.m. to 9.30 p.m.—Courses Nos. 1 and 2

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THE POPULARIZATION OF THE OLD AND NEW TESTAMENT LITERATURE AND HISTORY, AND THE HISTORY AND INSTITUTIONS OF THE CHRISTIAN CHURCH.

Do the people need instruction in these subjects?
What agencies seek to give this instruction?
Could our Colleges make these agencies more efficient?
Does this work really belong to the Colleges?

I. Do the People Need Instruction in These Subjects?

Bible and Church.

A word as to the linking of these two subjects together. Always putting the Scriptures first, and as the essential base; a knowledge of the history of the Church, to the effective member of the Church, stands to the former somewhat as applied mathematics does to pure mathematics in the training of a civil engineer, and has the same effect upon him as the study of history has upon the student of philosophy. The hand of the same living God who did the deeds recorded in the Scriptures built the Christian Church and is building it now.

Since the Church of the present faces the same fundamental problems as the Church of the past in the application of the principles of the Gospel to the world, how can we efficiently do our work to-day and properly cope with the practical problems of the present, no matter how exact our knowledge of Scripture, unless we have some intelligent grasp of the mistakes, the successes, the defeats, and the victories, the methods, defects, and experiments of the fathers. Given a knowledge of Scripture, the necessity for a knowledge of the Church's history follows inevitably, and is an essential condition to progress.

This has not always been held, but in proportion as this knowledge has been lacking in those in control of the Church, who will say that the Church has not lost tremendously? And in these democratic times the people increasingly control the Church. Is knowledge of Scripture and Church History by the people not imperative, then, and its neglect more fraught with danger than ever?

Vital and Accurate Knowledge of these Essential to an Intelligent and Stable Faith.

The knowledge of these two subjects is essential to an intelligent and stable faith. An unintelligent faith is a very unstable affair. The progress of the Church has ever been due to men who have desired a more intelligent and rational religion. The most troublesome heresies, on the other hand, which have retarded the progress of dogma, have been those resulting from lack of knowledge or intelligence, and as in the past, so in the present.

How is it that our people, often good, sincere people, leave the Church of their fathers, and bow the knee to the high prophetess of Christian Science, or flock to the temple of the second Elijah in Chicago, or are convinced by the involved logic of the Antinomian, or the highly Scriptural and detailed facts, figures, and glittering generalities of the pre-millennialist? Many an attractive and manifestly earnest teacher of the Bible may teach the most irrational theories and dogmas, and proceed on the most unscientific methods and the most unwarranted and unsupported assumption, and yet if he be clever, well-intentioned, and especially if heralded as "undenominational," many good people, innocently thinking that all Bible teaching—especially of a certain sort—must be true, take him as the exponent of final and absolute truth. "A little learning is a dangerous thing," and their very little learning, often superficial and undigested, has been a too great danger to them! They have lacked an intelligent faith, and were ready to be carried away by any wind of doctrine.

Let Knowledge Grow.

And in these days we cannot curb knowledge. Our only course, then, as a Church, is to "let knowledge grow from more to more," and answer our prayers by changing the dangerously little knowledge and many false conceptions of our people re-

garding our Scriptures and the Church into an adequate knowledge and an intelligent faith, as of those who have been persuaded. And then, upon a membership who, in proportion to capacity, have been reasonably convinced upon the basis of sound knowledge, the Church can build without fear in the midst of all sorts of abnormal conditions.

Are we Protestants?

The Roman Catholic does not have our problem. He can take the other road, and hold his people back—a hard matter—from prying too closely into either Scripture or the Church's history and institutions. I have met some Protestants, some Methodists, who quite unconsciously took up this same thoroughgoing Roman Catholic position. Let us remember that liberty, knowledge, and progress are three essential planks of Protestantism. They are essential planks, and this being so, surely the progress of the Protestant Churches, instead of being smaller is rather far greater than could have been expected in the light of our appalling ignorance. Can we wonder that we have not done more, that we have been so often in error, that we have been so often timid, so often over-rigid, so blind to opportunity?

Vital and Accurate Knowledge of these Essential to the Success of Christian Missions.

The knowledge of these things gives us, too, our only basis for the proper understanding and support of missions. Appeals for missions are ineffective in proportion as the people lack either knowledge of the Scriptures or of the history of the expansion of the kingdom of Christ. Arguments based on loyalty to "the Church," or upon a few general principles or particular texts may bring some response, but this response is neither adequate nor permanent. But given the spiritual life resulting from an intelligent, vital and consecrated study of the Scriptures, and a knowledge of the facts, of the problems, and battles and triumphs of the Church in the past, and one has only to add to that a knowledge of present conditions and needs to bring forth an adequate response, a response which will be made whenever needed, because it is the result of intelligent conviction based upon knowledge.

Facts, the Fuel of Missions.

A word of caution should be added here. Facts, it is said, are the fuel of missions. There is certainly much truth in this, but two modifications should be noted in the statement. The facts for the best fire are not all modern or recent facts, nor are they facts, by any means, which all have an easily seen bearing upon the task facing the present firing line in the Church's advance. Then, too, the facts are not the fire. The most convincing and clearest statement of facts, the most exhaustive and logical array of the world's needs are only effective in proportion to the spiritual life in the person hearing them. If the spirit of devotion, of service, of Christ, be there, then in proportion to its presence will the facts draw action. And, as we shall notice in a moment, there is nothing which takes the place of the earnest, open, vital study of the Bible in arousing and developing spiritual life, and on this the cause of missions is essentially based.

Vital and Accurate Knowledge of These Subjects by the People, Essential to Church Union and All Other Such Movements.

Again, without a proper knowledge of these two subjects by the people how can we ever hope for a lasting union of any of the denominations now composing the visible Church of Christ? Church leaders may come together and negotiate union with the very best intent, but without the seal of the intelligent, popular conviction of the bodies concerned, based upon a deep and sympathetic knowledge of Scripture and Church, the cat tied to the dog gives a truer picture of peace.

But with the spread of a true conception and knowledge of Scripture and biblical theology (no dry thing) by our people, and with the study by the best of the membership of all the churches, of the great trends and periods and men of the whole Church, what would be the inevitable result but a gradual coming together and uniting of the various sections of the Christian Church? No power on earth, if they be Christian, could hold them apart. They would find not merely a basis of union, but a wise and rational basis, and of a lasting union.

Vital and Accurate Knowledge of These Subjects by the People the Essential Basis for Real Revival of True Religion.

Nay, may we not go farther and deeper and say that a sane, scientific, clear, sympathetic knowledge of the Scriptures by the people, not merely the ministry, is essential for a true revival

in the Church; and the knowledge of the Church's history is essential if this spiritual power thus gained is to be used most effectively for the furtherance of the kingdom. Many earnest Christian people in every age, whose spirituality could not be questioned, have learned, all too late, lessons from their own mistakes, which they should have learned from those of their fathers, and have failed to grasp the meaning of their times or to use them to advantage, because they knew not the history of the Church and how its present had come from its past.

But first must come revival of spiritual life, and the basis of this is not hard to find. Whence have come the greatest revivals of history? Whence came the revival of the last fifty years of the first century? The publishing of the good tidings of Jesus and His teachings, the "examining of the Scriptures whether these things were so," the teaching, the "disputing daily," the faithful and painful searching for the truth with mind and heart; these led the true leaders of that great age to the intelligent conviction in spite of prejudice, formalism and immorality that here was the Truth, and this vital, rational, enthusiastic faith of the people, based on knowledge and experience, expressed in humble but mighty service, was the great revival. Whence came the Protestant Reformation? At the basis of that great outburst there lies the Renaissance. The New Learning, as it came up through Italy and Europe; the study of the Greek, especially by students anxious to know; the study of the Greek Scriptures; the thoughtful comparison of the things that exist with the things they found, according to the Scriptures, ought to be; all these led directly to the Reformation.

Earnest literary study, by men who in ignorance thirsted for knowledge, when directed to the best literature, resulted in ideals which burst the bonds of tradition and custom and smug contentment and churchly pretension and moral death.

And that which has been shall be again. Surely there cannot be the shadow of a doubt that this marvellous popular thirsting after knowledge that we see to-day, this desire of the people to investigate Bible and Church, if it be but directed in the right way, will result, and at no great distance of time, in the most glorious and substantial revival of spiritual life and high ethical and godly principles of conduct that the Church has yet seen.

But is Not This a Dangerous Step?

Of course, there will always be those who, with a touch of cynicism and pessimism, pronounce the popularization of know-

ledge to be impossible. They point out the dangers. People may get wrong views. They have them now; and anyway, is it not far preferable to see the people with erroneous views resulting from a real thirst for knowledge which that same continued thirst would correct, than have them with no ideas of their own whatever? The dangers of an attempt to acquire knowledge are far to be preferred to the safety of a contented ignorance. It was the holding of the reverse of this which well nigh suffocated the Church in the Dark Ages.

And Will It Not Mean Superficiality?

There is one danger, however, in the popularization of knowledge which must be noted, that of superficiality, which, of course, goes hand-in-hand with narrow dogmatism. This is all the worse when linked with earnestness. But to assert that the attempt to popularize Bible or other study is to be necessarily superficial is, I think, to show great ignorance of the problem. Let us understand our terms. If you mean by the popularization of any study that everybody is to be certainly and at once aroused, instructed and inspired, then the thing is practically impossible, and to succeed is to but reach a shallow mediocrity.

But by popularization of study I mean the bringing of opportunity attractively, inspiringly and comprehensively to every one who desires knowledge and whose desire to know is sufficiently strong that he will make a reasonable effort to acquire.

And there are many of our workers—and these our best—who would make use of opportunities of knowledge which it would be useless to expect the majority of our people to appreciate. There are a few of these in every social grade, in country and in city, in every church, whom no earthly wisdom could select from the general crowd, but who would gladly come forward to make use of an opportunity for the literary and historical study of the English Bible and the history of the Church and the discussion of living, present topics arising from this.

The Saving Remnant.

The remnant is the salvation of the people now as in old Hebrew days. But we are apt to think this remnant too small and to be content with too low a standard. You say most people do not seriously wish to know? I answer that a great

many people do wish to know, and these are of the salt of the Church. They read; they think; they puzzle over problems of Scriptures, of dogma, of the relations of the churches, of the reason for this or that. They are not sheep to be led. They are so comparatively few in each church, and are so often misunderstood, that the pastors, with their regular work, and for other reasons, pay little attention to them. The only way to get this remnant, larger than it seems to be, these our people—young men and women especially—who are puzzling and wondering and thinking, focussed for the best work, is by taking them seriously.

It is to reach this class of people, this large class, large in the aggregate, who will be found among our brightest workers or among those who might be such, that we should bend our energies.

Let us Take the People Seriously.

Let us take them seriously. Do we believe in the intrinsic merit of the Scriptures? Surely we do, and look upon it as the Church's first business to open them to the people. The historical and literary work that has been applied to the Scriptures in the last quarter century, together with the archæological investigations, have combined to give the Church an opportunity to this end which she has never before possessed.

As I have said, so far as the study of the Scriptures and the history of the Church is concerned, I would pay little direct attention to those who manifestly have no desire to know more or whose desire is simply for varnish. There is surely a large enough number who do not desire superficial but real knowledge. I would have the Church reach to even the humblest and most ignorant of these. I would take him seriously. If he reject or neglect it, the responsibility is upon him, not upon the Church (where it rests now), whose business is to publish and teach the good tidings to all.

To Sum Up.

If it be desirable that all read the Bible, it is just as desirable that all read it intelligently.

The incorrect interpretation and the misunderstanding of the Bible are a great hindrance to the advance of the Kingdom of God in the world to-day. They make many earnest people fanatics. They make many intelligent people put the Bible aside, the more devout revering but not reading it, the less devout doubting and not reading it.

Some people—to put it with extreme caution—in every community, are searching, consciously or unconsciously, for a reasonable faith, and their number increases with the growth of knowledge.

The intelligent study of the Bible is one of the surest and safest paths to a reasonable faith, and the careful study of the history and institutions of the Church is essential to the working out of that faith in the most effective Christian service.

The Christian Church, as the exponent of the Gospel of Jesus Christ, should put forth every effort to attract human souls to this quest, and to assist those on this quest, and to these ends it should in every possible way strive to bring about the open-minded, God-fearing, truth-loving, intelligent study of the Bible and Church by all.

II. What Agencies Seek to Give this Instruction?

It is impossible to speak of all, but among the many agencies seeking to give instruction in these subjects directly to the people, let the two greatest be mentioned, the Pastor and the Sunday School. But in working to this end these have at present certain great limitations.

The Pastor.

The Pastor who most zealously endeavors to effectively do the work is the one most conscious of these limitations. His work, with its vast object, the salvation of men, is many-sided. He more than any layman can appreciate, sees his task loom so large, feels the claims, the pressure, the important and urgent call of so many interests, each of which has some part to play in the working out of the programme of Jesus, that he cries with Jeremiah, "Ah, Lord God! behold I cannot." He feels at times as would a farmer who was set to work a thousand-acre farm single-handed. This work of instruction may be supremely important, but so are the other tasks before him. Then, too, his talents, temperament and training may lead him to naturally emphasize other features of the great work, and since he sees that apparently but few are interested in this he may largely neglect it. Even in his preaching the demands of his heterogeneous congregation limit him often in his attempts to do solid work in this direction. Finally, the multifarious calls upon him at all hours and on all hands strongly, and sometimes success-

fully, tempt him away from close study; and if he study not, he grows not, and if so, how can he teach?

The Sunday School.

The Sunday School is the greatest department of the Church. Its aim frankly is to carry out the principles we have laid down. Its staff of teachers and officers is composed of all sorts and conditions of men and women with this one thing in common. They desire to help in the good work. Sometimes with a very strong and intelligent desire, sometimes with a very weak and inadequate one; sometimes with a clear perception of what is implied in the aim of the Sunday School, sometimes quite ignorant, sometimes quite careless or half-hearted concerning these. One dare not make too sweeping a statement in the face of great work done, but that generally the staff is handicapped by lack of knowledge and training, and lack of real opportunity to gain these, will be most quickly acknowledged by the best workers.

Literature.

The work of both Pastor and Sunday School is inestimably assisted by books and other literature. Some think that if these were taken sufficient advantage of, these two agencies could do complete work. The fact remains, however, that in spite of the immense quantity of helpful literature, the point has not at all been attained; and for many reasons. Books are good, bad, and indifferent, and sometimes, through advertising, the two last are placed more prominently before the people than the first. They cannot read all the books alleged to be worth while. What are they to read? And, after all, books, though great, are not all (even though grouped in excellent "reading courses"), or if so, where is the need of schools and colleges? Direction and discussion and the personal individual touch are needed.

Denominational Assemblies.

Conventions are, and will be, of much value. Their natural tendency and possibly their greatest value is, however, to deal mainly with methods and thereupon to have discussion among the members with little outside expert direction. Summer and winter "schools" are a laudable attempt to make the "convention" count for more and to induce study, especially of the facts

concerning modern missions, and some Bible study with this end in view. No summer schools (because of the season), however, can give at all complete and satisfactory answer to the problem raised. The "winter schools" promise much more and the plan outlined below contains all the most proven and successful features of these schools.

The Interdenominational Convention.

This has some of the best features of the denominational convention and some others added, but the inevitable limitation of the interdenominational convention is that compromise must necessarily shut out all theological and biblical subjects which might offend denominational susceptibilities; and the officers and speakers generally, no matter how excellent, feel constrained to be so guarded and politic as to be colorless on many really vital matters.

III. Could Our Colleges Make These Agencies More Efficient?

Among other agencies in the Church which have the same high aim as controls the Sunday School is the Theological College. Free, revered, independent, cautious, progressive, scientific, handicapped by none of the limitations of the Sunday School, it stands out pre-eminently for the accurate, reasonable and vital instruction of the people in knowledge scriptural and ecclesiastical.

This it accomplishes largely through the ministry who have in its halls been educated for this work. In other words, it has to do its work indirectly and through an agency handicapped, as we have noted above. This is the one grand limitation of the College.

If all could come to it, it could reach all directly; but to attend it means a sacrifice of time, an expenditure of money, a journey, which, to the great majority of people, make attendance an absolute impossibility.

Here, then, is the College with all its strength and possibilities of helpfulness; yonder are most of the people and most of its allies in sore need of its assistance; between them is a great gulf. Is there no way of bridging this? Is there no way by which the College could at least to some extent come into closer

touch with the people outside its present direct reach, the ministry after college attendance is past, the Sunday School and other workers and students of the Church, all the seekers after an intelligent faith, to the end of better progress in the advance of the Kingdom of Jesus Christ?

What can the College do for the Pastor in this direction?

But even supposing there were, you ask, what could the College do for the ministry? A thought as to what the College is should make answer to this unnecessary. It could help far more directly than it does to keep the minister a student after he leaves College. It could help him keep in touch with the literature, movements, thought and methods, which would give him greatest effectiveness in his great work. By direct work done among those of his congregation who would appreciate the opportunity, the College would assist the pastor to do or arrange for the accomplishment of a work which he now finds, for reasons given above, largely out of his reach.

What for the Sunday School?

What could the College do for the Sunday School? The two institutions have the same fundamental aim. One is handicapped by lack of efficiency, but is directly in touch with the people, the other is efficient in men and equipment, but is out of the reach of most of the people. If one could be brought into co-operation with the other the College could certainly aid the teachers and officers of the Sunday School to greater efficiency and at the same time the Sunday School—or better, this together with the full Quarterly Board—supplies the local means through which the work now outside the reach of the college could be carried on.

Methods and Matter.

The College should be able to increase the effectiveness of all our local educational agencies in regard to methods. It should do more. The trouble lies not so much in the *how*, but in the *what*. If our Sunday School and other workers had intelligent knowledge of the Bible, loving it with all their mind as well as all their heart, there would be an enthusiasm for the teaching of it which is often sadly lacking now, and which would speedily mean a demand for and a gaining of the best methods of pre-

sentation. The College cannot change elm to maple. It cannot give brains or a new heart even to those attending its classes at headquarters, much less can it do this by any machinery to those outside. But in proportion as it comes into touch helpfully and vitally with souls desiring knowledge it should be able to inestimably increase their enthusiasm, interest and effectiveness in the spread of the kingdom of God.

The University Extension Movement.

Based on a belief in the wisdom and feasibility of extending the culture of the university to those outside as well as inside the college walls, the University Extension Movement has had its rise, and for a quarter of a century in Europe and America, has made its way. It has taken various forms adapted to various situations. Its essential difficulties have been as follows:

Difficulties Great.

1. The short time in which instructor and pupil meet, the inadequate time for study, and the brevity of the courses, which have necessarily to be short and simply arranged in order to attract the busy yet worth-while citizen.
2. The small percentage of people which the study of subjects like English literature, music, history, etc., appeals to in any one community, and consequently the difficulties of organising a "centre" in any place for a course of lectures. Subjects in which the people will take an adequate interest, and instructors capable of attracting, interesting and instructing, are the two strategic points in all University extension work, and it is no easy task to secure them.
3. The cost, especially in the absence of endowment, or when the work is not definitely connected with a University.
4. Correspondence has given valuable assistance, and where this is relied on *solely* the absence of the personal meeting of the instructor and pupil face to face for question and explanation constitutes a grave defect.

A Great Success, Nevertheless.

These are great difficulties, but in spite of them the movement has had, on the whole, wonderful success and has shown great stability. This is largely because of the fundamental truth upon

which it is founded, and the wisdom, energy and faith of its promoters, and it has been proven that the culture of the University is desired by the people in sufficient numbers to make it possible and worth while to give it to them.

Can this Method be Applied to the Solution of Our Problem?

The Institutes being held at Ottawa, Kingston, Woodstock and London, under the auspices of the General E. L. and S. S. Board and the Educational Society of the Methodist Church are an experiment to see whether the *proven* results of this University work cannot be applied to the problem of encouraging the spread of the knowledge of the Scriptures and the Church among the people. There is no reason to doubt the complete success of the experiment in all essential features, and this being so, its application is possible on a very wide scale. If the staffs of our colleges were sufficiently large to permit some of them to be available at all times through the season to conduct University Extension Institute work for the study of Bible and Church, there is every reason to believe that the movement thus applied would be a success in every way.

The Difficulties.

The University Extension Movement where rightly carried on is a success in spite of the difficulties. Most of these difficulties do not exist when the idea is applied to the question in hand. Of course, the first does and must exist, the time is short and the courses must be brief. But life, too, is short, and all courses of study are relatively brief; yet there is time for much excellent and permanent work to be done.

A number of short courses make one longer course. It is a case of doing the best we can, and we can really do no small thing. THE OTHER DIFFICULTIES DO NOT HERE EXIST. The "centres" are already there—the churches, their Quarterly Boards and Sunday Schools. The subjects are of fundamental interest to all—no fanatic's narrow and futile dream, no transient value. Every church member ought to be interested. Ten per cent of these surely ought to be heartily and actively in sympathy, and would make it well worth while to church and college to undertake the work.

Financial.

Even less than this small percentage paying an annual fee of one dollar solves the financial problem of having every year in

each district at least an institute or other arrangement for courses of lectures, etc., in which the correspondence or independent work of the year could centre. Whether it would completely pay its way is, of course, open to doubt, but it would come more nearly doing this than does any other department of College work.

Distinctive Features.

Attractive courses, short enough to attract even those who humbly stand in most fearsome awe of "University work," with printed syllabus of each, other literature, correspondence where necessary, with added features of the personal meeting of instructors and pupils for helpful question and discussion, and all at a minimum cost and within the intellectual reach of the humblest reader who desires knowledge, as well as stimulating and helpful to men and women of scholarship, the instruction being brought to the very doors of the people, and the instructors being professors or lecturers of the regular College staff. These are the prominent features of the University Extension Movement as applied to the problem in hand.

IV. Does this Work Really Belong to the College?

That it is desirable for the College to serve the people through the Sunday School and Quarterly Board, as representing the whole Church, has been proven above; that it is a feasible proposition has now also been demonstrated. All that is necessary now is the co-operation of the substantial "saving remnant" of the people who desire knowledge that they may have a reasonable faith, and that they may be effective servants of Christ, with the College. The advantage to the people and Church would be inestimable. So, also, the advantage to the College. To systematically bring out the College staff into touch with the rank and file church-worker would have a broadening and healthy effect on all concerned. But is it possible that though the people might be willing the College might not? This surely need not be considered. The ideal, as expressed some time ago by Principal Gordon, is that of the true University.

"There is a certain type that some regard as the perfect product of University life and training, the man who is well informed, but exclusive, critical, reserved, oracular, a conciously superior person. But, instead of aiming at producing this kind of scholar, is it not rather the true aim of the University to stretch out its hand to the representatives of many classes, to help them climb

the heights from whence they can get clearer, truer views of life and its manifold interests, to lead them along lines where they shall find their own life unfolding into greater fulness and perfection, to fit them for larger and ever-increasing service to their fellows! The production of a narrow and exclusive circle of scholars is not the main achievement of the University; rather it is the wider extension of learning, the broadening of intellectual privilege, the enrichment of the nation at every point at which, by means of its great variety of students, it can reach the life of the people. The University recognises that true wisdom does not sit solitary, that she is not exclusive, cut off in fancied superiority from fellow men, but that she 'rejoices in the habitable parts of the earth and her delights are with the sons of men.'"

University Extension Preceded the University.

It is worth while, too, to note that the great modern universities of Europe had their birth in just such work. What would now be called University Extension work—and that, too, in the theological realm—was the seed from which sprang the University. Wherever the wandering scholar-teacher taught, there was the College. The University has, no doubt, developed far beyond the dream of these scholars, but let it not forget its humble, precarious and daring beginning — to put learning *within reach* of all who sought it.

There is the same need now as ever. In some way the attempt ought to be made to meet it. This method seems to be feasible through existing agencies and to the great betterment of these agencies. It is the noblest task to which our Colleges can turn their energies, not to the neglect of their present work, the direct inspiration and instruction of the few for the sake of the many—but rather for its more efficient accomplishment. The present method of reaching the people is indirect, let them also take the direct method. There is no clashing between the two. There would be much mutual advantage and far better accomplishment of the fundamental task of the College.

The College Alone can Cope with the Problem.

The work proposed does not call unnecessarily upon the College as the only power which can properly cope with it.

It is a strange idea that though it takes experts to teach students at college, any one can teach "the people." Strange fallacy.

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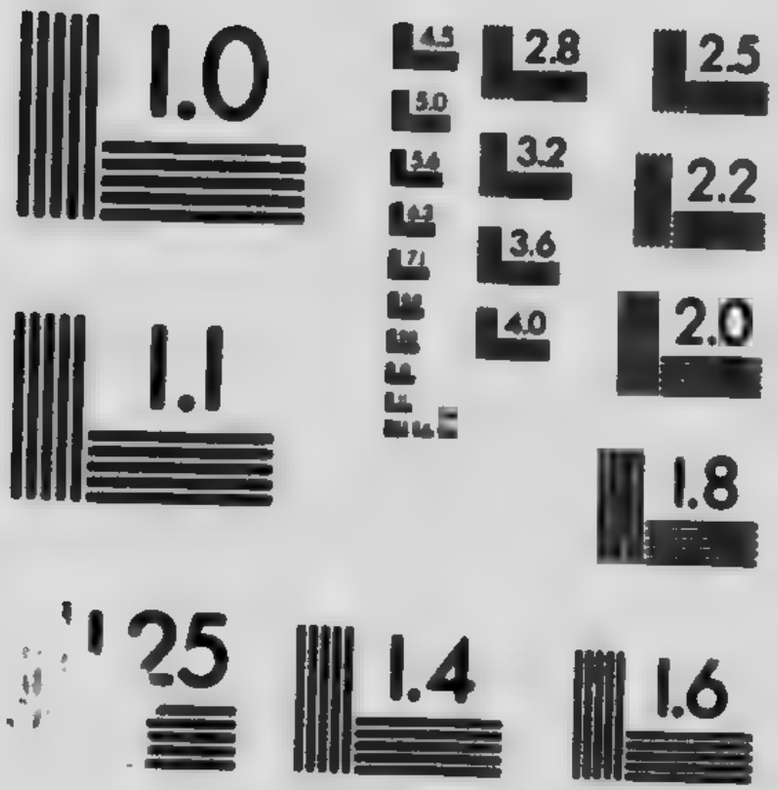

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If by the people we mean those of the great mass who, though never able to come within sight of a College building, desire better knowledge of things relating to our faith and Church, I say that the very best instructors we have are none too good. I do not mean to throw books of philosophy and syntax at them, but let our ablest educators tax their best energies to satisfy these people. They will never find higher or more fruitful work.

Let our ministry do this. Let the Department of Homiletics in our colleges be understood to include the training to teach. And, then, perhaps, through some such scheme as we have outlined, we may do some work on a large scale through our conferences, through short courses in English Bible and Church history and institutions, with printed outlines, conducted by the best instructors, who will be able to offer our people, including our ministers—and the best of these would most quickly take advantage of the opportunity—instruction in the Bible and the records of the Church as high and effective as our young people can now get in any of our educational institutions in Shakespeare or in ancient history.

Three or four days' meeting of instructors and students is a very short time. But let us not think it so short as to be ineffective. So far as we can gather from past experience in partly similar work, the proposed institute will be surprisingly effective.

But will it pay its way? You do not ask that question of our colleges. If so, they would stand condemned at once. It is utterly aside to argue against such an educational proposal on such grounds. But, if we can get even five per cent. of our membership—which hardly equals half our Sunday School teachers alone—to take the matter up, the plan will pay its way.

This scheme is only a small part of the great work of the popularization of the study of the English Bible, and the Church's history and institutions. But it may do great things. It adds no machinery. It increases the output and efficiency of present machinery. It is on safer financial basis—more nearly self-supporting—than any other educational scheme of the Church. It deals with no transient subjects, but the most fundamental. It duplicates no other existing machinery. It takes the people seriously. It is being begun on but a small scale and will grow as its effectiveness and value are seen.

Some points in it may need to be modified, but it has no feature which has not in practical working elsewhere been proven a success. The only experiment is the combination, but

the fundamental success of this is a foregone conclusion. It goes on the assumption that the growth of knowledge through the public school and similar agencies have made certain problems of church and Sunday School so great as to demand an immediate answer. This is one among many answers, some in harmony, some out of harmony with it. God alone can rightly weigh and sanction them. "We see dimly in the present what is small and what is great," but all that has been written and proven above makes us believe that beyond doubt this movement is sanctioned of God, and that the work it will accomplish for the advance of the Kingdom of our Lord and Master is incalculable.

Other Effects.

Without doubt such University extension work as this would have many other beneficial effects.

Certainly it would be an ADVERTISEMENT of the colleges doing such work and advertisement of the very best kind. If their influence be extended for good, the consciousness of good received by the people will gain for them the interest and sympathy of the people financial and otherwise.

INCREASED ATTENDANCE may ensue. There are doubtless many who have financial ability and time to take at least some extended work in College or to send others, but who have no real knowledge of what the College is. A taste of this as given in these University extension courses may easily mean the attraction of many to a College course.

THE AUGMENTING OF THE NUMBER OF THOSE OFFERING THEMSELVES FOR THE MINISTRY may easily be the direct result of this work. Men designed by God for the ministry are sometimes, because of inadequate knowledge and the misunderstanding of the facts, lost to this service, and their gifts are used in other less effective directions. This University extension work, with its large outlook on Church and Bible and Gospel, its grasp of problems, its reasonableness, its culture combined with its deep spirituality and intense Christian enthusiasm, is sure not only to arouse the laity to better service as laymen, but also to bring not a few to the consecration of their lives to the glorious toil of the Christian ministry.

A. E. L.

BECOME a member of one of our University Extension Institutes *now*. *Then* become an agent to tell others what you have done and why.

Read the explanation of the Institute movement and time table, etc., of this season's work in the latter half of this book.

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